CHRISTIAN EDUCATION

FINDINGS

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APRIL 1959

"Alleluia. The Lord is risen indeed; O come, let ... eluia."

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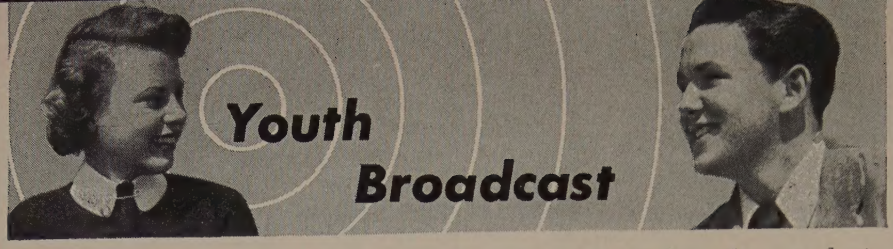
5 A Church School Teacher Speaks for Creative Dramatics
8 Teachers Check Their Bearings
10 The Significance of the 1958 Seabury Series Revisions
12 The Dual Function of a Church Camp
15 Choosing Vacation Church School Materials



The Church's Ministry to Youth

A workshop on "The Christian Ministry to Youth" will be held at the Federated Theological Faculty, University of Chicago, June 22–30, 1959. The Rev. Dr. Ross Snyder, Director, has announced that the workshop is designed for people with some experience in youth work who are prepared to join a fast-moving group. Its purpose will be to hammer out some designs for a youth program based on the image of the Church as the people of God with ministries of their own. Parish clergy, directors of Christian education, college chaplains, and youth workers are especially invited to take part in the eight-day workshop. The entire workshop will meet together for some sessions each day, but three sessions will also be organized to design programs and methods for college, senior-high, and junior-high young people.

The tuition fee for the workshop is $50.00. Information folders are available from the Youth Division, 28 Havemeyer Place, Greenwich, Conn.

Youth Work Survey

The Youth Division of the Department of Christian Education in the Diocese of New York has recently completed a survey of the number and varieties of youth-work programs which are conducted by missions and parishes in the diocese.

The results of the survey show that there are more than one thousand active youth groups with a probable total membership of more than twenty thousand young people. One hundred and fifty-five congregations reported twenty-one kinds of programs. Youth participation in acolyte groups was reported by 142 congregations. Other forms of youth work and the number of parishes or missions reporting them are: co-ed youth groups, 122; teenage Sunday school classes, 88; youth choirs, 88; Boy Scouts, 51; released-time classes, 46; junior altar guilds, 46; Girl Scouts, 32; Girls' Friendly Society, 17; Junior Brotherhood of St. Andrew, 3. Copies of the survey form are available from the Youth Division in Greenwich.

The Rev. Canon J. Stuart Wetmore, Director of Christian Education, has announced that subcommittees are being formed which will be of service to a maximum number of the youth groups in the Diocese of New York.

The Seeking Years

The Seeking Years (The Bethany Press, $1.50) is a book of plays selected by John M. Gunn from the award-winning television series, "Look Up and Live." Just off the press, the plays are recommended for production by youth or adult groups. No charge is made for presenting these plays in church-sponsored productions if no admission is charged and if each player has a copy of the book. The plays can also be used for informal dramatic readings by youth groups. The themes will be provocative for discussions of forgiveness, human relations under racial tensions, values influencing selection of friends, the intensive human drive to win, and the search for faith by one who has lost it.

Battle on a Small Planet

Battle on a Small Planet, a color cartoon filmstrip on the meaning of the Gospel, was produced by the Youth Evangelism Committee of the Presbyterian Church. It does not set forth the whole Gospel, but it does present salient affirmations of the Good News.

The filmstrip was produced because young people in many churches have frequently requested a brief and pointed exposition of the meaning of the Gospel. It is offered for use in all the churches and has no "Presbyterian" by-line. The producers cheerfully admit that they have undertaken an impossible task in attempting to present the core of the Christian message briefly. However, *Battle on a Small Planet* deserves the verdict "Well done." It is available, with a ten-inch record and a discussion guide, for $7.50 from the Presbyterian Distribution Service, 416 South Franklin Street, Chicago 7, Ill.

Young Pillars

Charles M. Schulz, creator of the "Peanuts" cartoon strip, has turned out a new book of cartoons about young people in the Church. It is called *Young Pillars* (The Warner Press, $1.00) and has the same quiet wit and keen observations on human nature which Mr. Schulz has shown in *Good Ol' Charlie Brown* and the other collections of "Peanuts" cartoons.

News Sheet

The Youth Department of the World Council of Churches publishes four times a year a pamphlet which is known as the "News Sheet." Every issue carries articles and news briefs that will be useful for introducing new program topics and ideas to youth groups. Free copies of a recent issue are available from the Youth Division in Greenwich.

Know Your Teenager

Adult advisers will be glad to hear that Evelyn Millis Duvall has written a new key to solving the puzzles in youth behavior. It is a pamphlet called "Know Your Teenager" (Methodist Publishing House, $.20). Unless you want to read the additional chapter in the Methodist Edition on "Parents and the Methodist Youth Fellowship," be sure to order the General Edition.

This Church of Ours

Edited by Canon Howard A. Johnson, *This Church of Ours* (The Seabury Press, $3.25) is a collection of statements by eight outstanding Episcopalians on what the Church means to the average man. [See FINDINGS, December, 1958.] While the book was written for adults, many young people will enjoy reading and discussing the views of the Church it sets forth.

I Remember Jesus

Youth groups occasionally ask for a brief account of Christ's life. For those who like to think of the life of our Lord in story form, *I Remember Jesus* (The Seabury Press, $2.25) is the best guide available. [See FINDINGS, November 1958.] The author, Randolph Crump Miller, uses an eyewitness style which will appeal to many teenagers.

—RICHARD L. HARBOUR

INTERPRETATION OF THE COVER PICTURE

Our cover is reproduced, with the kind permission of Cathedral Films, from the sound filmstrip *Symbols of the New Testament.*

From pre-Christian antiquity came the legend of the phoenix. This legendary bird was thought never to die. Rather, at the close of each of his life cycles he would build a nest of spices and twigs. Then, consumed by the burning of this nest, he would re-emerge as a new creature.

Early Christians found in this legend a prefiguration of the resurrection of Christ. The twigs were identified with the wooden Cross, the spices with the Burial Spices, the nest with the Tomb.

Reaching into the ancient myths of human culture, the Church has found a triumphant and extraordinarily dramatic symbol of Christ's triumph on Easter.

—JOHN G. HARRELL

Letters:

• Cover to Cover

Our church apparently never received its copies of the September FINDINGS. . . . I for one very much want the copy to which, as a Sunday school teacher, I am entitled—the more so because the October issue contains the second part of an article started in September.

I always read FINDINGS from cover to cover, and don't want to have one issue missing from my file. . . . Can you send me a copy of the September issue, if you have any left, *please???* I will appreciate it immensely. The magazine is *wonderful.* Keep it up—we all need it!

• Helpful Features

I want to tell you how much I have enjoyed FINDINGS this year. The article describing the confirmation class was a new approach, and I took pleasure in suggesting its consideration by the students at Garrett Biblical Institute, where I do some teaching.

The two articles on art were another helpful feature. The use of real art with children is so seldom suggested. I shall use this in my course on "The Church's Ministry to Children." I wish that somebody might sponsor the use in this country of the excellent series of art masterpieces for the Christian year which the Church of England Children's Council has been publishing.

Iris V. Cully,
Evanston, Ill.

Editor's Note: Mrs. Cully is the author of *The Dynamics of Christian Education* (see "Book Notes" in FINDINGS, January, 1959). Her husband is Professor of Religious Education at Seabury-Western Theological Seminary and has often reviewed books for FINDINGS. *The Christian Year Picture Books,* which Mrs. Cully recommends, are published by S.P.C.K. and are available from Morehouse-Gorham Co.

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CHRISTIAN EDUCATION

FINDINGS

Contents for April 1959 **Volume 7, Number 4**

ARTICLES

5 **A church school teacher speaks for creative dramatics.** *Mrs. C. E. Brush, III, of Christ Church, Nashville, Tenn., describes how she ventured into classroom dramatics with her class of junior-high youngsters and suggests how other teachers may do likewise.*

8 **Teachers check their bearings** *at the end of the school year at Trinity Church, New Orleans, La. Their Director of Christian Education, Marybeth Downs, outlines a four-session training program for the Sunday mornings in June.*

10 **The significance of the 1958 Seabury Series revisions**—*those for grades one, four, and seven—is reported by the Rev. Edric A. Weld, Associate Secretary of the Division of Curriculum Development, and three teachers who have taught both the original and the revised courses.*

12 **The dual function of a church camp** *is to provide fun and adventure on the one hand and an understanding of the relevance of the Church on the other, says the Rev. Arthur O. Phinney, Executive Secretary of the Unit of Camps and Conferences.*

15 **Choosing vacation church school materials** *is an important factor in determining the success of this summertime project. Staff members of the national Department of Christian Education describe some of the available courses.*

DEPARTMENTS

2 **Youth Broadcast:** *Immediate Resources for Youth Leaders*

3 **Letters**

4 **Sight and Sound:** *Reviews of the* International Journal's *special issue on art and of the film,* Adventure of *

18 **What the Church Is Teaching Week by Week:** *Commentary for May*

20 **Book Notes**

22 **Items:** *Schools of prayer • Some recent and forthcoming written resources*

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Sight and Sound

Reviews of the *International Journal's* Issue on Art and of the Film, *Adventures of **

Christian educators are again beginning to take seriously the importance of religious art. There has been considerable interest shown by our readers in the two-part article, "Art in the Church School," by Shirlee C. Young [FINDINGS, November and December, 1958]. In February the *International Journal of Religious Education* published a special issue, "Art in Christian Education."

Another indication of the new concern is reflected by a proposed study to be carried out jointly by our Department's Unit of Evaluation and its Division of Audio-Visual Education. This study is intended to explore children's preferences in art and the meanings which art conveys to children.

The special issue of the *Journal* deserves specific mention. Cynthia C. Wedel has written the lead article, "The Beauty of Holiness," in which she stresses the "special kind of universality" in all the arts. "They reach into our consciousness and make an impression upon us which is lasting and deep."

In an article entitled "The Heritage of Christian Art," Professor John F. Hayward deals with Christian art from a theological point of view. He states: "The perversion of religious power is not possible without the original presence of the power itself." He then proceeds to say that, in spite of the risk that religious art will be misused, it is worth using for the religious power which it contains.

Perhaps the most important article in this special issue is that by Marvin P. Halverson. Titled "What Is Art? When Is It Christian?," the paper deals with some critical problems and expands our concepts of religious art. Mr. Halverson's argument is punctuated with reproductions of paintings by such men as Picasso and Gauguin.

Provocative is Professor Samuel H. Miller's article, "Works of Art Are Things in Themselves." He is scandalized by the "degradation in the use of art by religion" and "the general superficiality and sentimentality of much of the 'art' used in church and Sunday school publications."

"Illustrative or naturalistic art tends only to speak to the rational or sentimental levels of consciousness, whereas art of any profundity at all reaches a level where the dynamic forces of the spirit and reality are opened to each other."

"Art has its right to stand on its own feet, to be subservient only to its own high destiny. It is work in which man's highest powers are called into creative play to make something so intrinsically significant that it enhances human experience and confirms the glory to be found in reality, once the superficial aspects have been penetrated. To 'use' art for pettier ends deprives it of its integrity and cheapens the venture of human minds in which it takes place."

In her article, "Pictures in the Christian Education of Children," Lucia Corbin suggests standards for art to be used with children; Nellie Dodd Speers offers "Some Practical Suggestions on the Use of Pictures with Children."

In the area of creative art, Dorothy Virginia Bennit writes, "Anyone Can Be an Artist," and Belinda Doty gives an account of one church's exciting program in creative arts.

The Division of Audio-Visual Education frequently receives requests for a list of recommended pictures for classroom use. Perhaps the most practical section of the issue is the annotated list of "Recommended Pictures, Slides, and Books" by Jean Louise Smith and the managing editor of the *Journal*, Lillian Williams. This list includes titles, source or sources of purchase, and costs, together with a short description of each entry.

This special issue of the *Journal* is lavishly illustrated with black and white reproductions as well as seven pages in color. Not only do these reproductions illustrate the articles, but the color reproductions are of such quality that they are suitable for mounting and use in the church school.

Copies of the special art issue of the *International Journal of Religious Education* may be purchased by writing to Box 238, New York 10, N.Y. Fifty or more copies sell at $.40 each, ten to forty-nine copies, $.50 each, and one to nine copies, $.75 each. (N.B. The price for single copies listed in the February issue of FINDINGS was incorrect.)

An Inventive Animated Film

*Adventures of **. 16mm, sound, color, 10 minutes. Rental $10.

This new motion picture is a delightful presentation of the transition from the imaginativeness of childhood to the more restricted concepts of adulthood. John Hubley, who produced this film, is one of our truly creative and experimental film makers. It is always something of an occasion when he completes a new production.

*Adventures of ** is principally an art film. That is, it is intended for entertainment, but entertainment of a discerning sort. In this unique use of animation technique, * is the central character. As an infant, he encounters the world, and, during his growth into manhood, he registers reactions to his accumulating experiences.

The film itself is playful and colorful. Inventiveness is evident in every aspect, from the script to the artist's drawings, the editing, and the jazz accompaniment.

Any creative activity has religious implications. For this reason the Church, increasingly, is taking more seriously the work of artists, dramatists, and novelists. And at least in part because of this recognition, creative people are finding a religious context to their work. But it is not for its creativeness alone that we commend *Adventures of **. We see a number of possibilities for using this film in parish life.

First, while the film's full meaning will not be understood by children under the junior-high level, it is a film which might be used with families. It would provide a "program" to be shared by all, although it would be followed by a mature discussion which doubtless would go over the heads of the younger members of the audience.

Second, it might be used with junior-high and senior-high youth groups as an opening wedge to an exploration of the frequent feeling of being misunderstood by parents and adults.

Third, and perhaps best, *Adventures of ** might be used at a teachers' meeting where the creative arts are discussed and explored at first hand. The film, and the discussion following, should not only disclose the reality of adult suppression of creativeness, but, by its own artistic inventiveness, the film should stimulate teachers to experiment and rediscover their own creative imaginativeness, perhaps long buried.

*Adventures of ** is the most recent acquisition of the Audio-Visual Film Library and may be rented from that source. Address the Library at 281 Fourth Ave., New York 10, N.Y.

—JOHN G. HARRELL

The emphasis is on the child's intellectual, emotional, and spiritual development, not on his performance.

A Church School Teacher Speaks for Creative Dramatics

by Martha Stockton Brush

THE use of creative dramatics in the church school classroom has been slow to develop. Not, certainly, because creative dramatics hasn't proved its value in classes where it has been used, but because our church school teachers have been too prone to say, "I wouldn't dare try it. I don't know how to do it."

Since the main problem, then, seems to be a lack of confidence, here are a few suggestions that have been used successfully in other places to familiarize church school teachers with the techniques involved in the use of creative dramatics.

Arousing Teacher Interest

First and foremost, request your rector to schedule, if possible, a teacher-training workshop in creative dramatics. Almost every community has at least one person adequately trained in this field. Usually such people are very willing to train others, for they know from experience how rewarding creative dramatics can be—not only for the child but for the teacher. The Children's Theatre Conference has a committee on drama in the Church. Its chairman, William Cleveland of the George School, George School P.O., Bucks County, Pa., would be glad to suggest someone in your area who is equipped to lead a workshop on dramatics. The Rev. Francis W. Voelcker of our own national Department of Christian Education, 28 Havemeyer Place, Greenwich, Conn., can also make such recommendations.

Many colleges and universities have workshops in creative dramatics as a part of their regular curriculum and also during their summer sessions. These summer sessions are often open to lay teachers who wish to observe. For example, Peabody College for Teachers in Nashville, Tenn., has had such a workshop for the past two summers.

During the last twenty-five years, creative dramatics has advanced from a "crackpot idea" to a requirement for elementary school certification in the states of Washington, Ohio, and Michigan.

Secondly, you can read. There are many excellent books on the subject that can be read and understood by any willing, intelligent, imaginative person. Several are suggested at the end of this article.

Thirdly, have a meeting of interested teachers, and practice with each other until you feel sure enough to try dramatics with your children. Most church school teachers are lay people who approach their task only after much prayerful consideration. Don't be afraid. If you have faith in your work, creative dramatics can be a most effective teaching aid for you, one which should not be ignored simply because it is new and different.

Please understand one thing: I am *not* saying that adequate training in creative dramatics is not an ever-present need; nor do I advocate eliminating it. But I am saying that in order to use creative dramatics one does not necessarily have to have a B.A. degree in drama.

Dr. Winifred Ward, a pioneer in the field, reminds us that since pretending is as natural to a child as breathing, it is obvious that, if properly channeled, this God-given impulse provides a method of teaching that can be gainfully employed in almost any learning situation. You may feel insecure when you first try to teach by this method, but so long as

you are encouraging your children to use their minds creatively, you are adding to, not subtracting from, their total personalities. Certainly you are helping them build healthy, Christian attitudes.

For me, who had no formal training at all in this field, starting creative dramatics was a question of "fools rush in." That my first trial was with my own children and their friends in a back-yard theatrical troupe was fortunate. Several books, many mistakes, and a creative dramatics workshop later, I asked and received permission from my rector to try to incorporate creative dramatics into my church school class program. The experiment was so successful it was immediately obvious that here was a vital way to get across to young people the fundamentals of the Christian faith. It was particularly effective because, through this medium, the children were learning basic truths without being lectured to. As Dr. Arnold Gesell has said, "Children love to learn, but they hate to be taught."

Arousing Class Interest

What, exactly, is creative dramatics? Agnes Haaga of the Department of Drama, University of Washington, explains it thus: "Creative dramatics is informal drama for the classroom. It requires no stage, no curtain, no sets, costumes, lights, make-up, or formal script. So one is left with a story and the children, and that is all that is necessary." The story is brought to life through improvised action and dialogue created and played by the children for the purpose of enriching each child's learning experience, not for the entertainment of an audience. Therefore, the emphasis throughout is on the *child's* intellectual, emotional, and spiritual development, rather than on performance.

We have all told or read stories to children. When the time comes to take a deep breath and say, "How would you like to make a play out of this?," then you are launched into creative dramatics. Don't be discouraged if the first time you get a flat "No" for an answer, plus giggles—particularly if you are dealing with seventh- and eighth-graders, as I was.

Younger children will usually jump at the chance to act something out. In fact, the younger the better for enthusiastic acceptance. But beware, young children get out of hand very quickly. Once, trying to act out the Nativity with a kindergarten group, the children all ended up being sheep! However, in this younger group creative dramatics can be wonderful in encouraging discipline—"velvet shoes" for walking in corridors, "magic pillows" that fly out of the window if we don't stay in our seats, "vacuum cleaners" that can be turned on to straighten up the classroom.

The older the children are when they are first exposed to creative dramatics, the more difficult it is for the teacher to get them participating. But even seventh- and eighth-graders can be enticed into it. I was present at one birthday party where the children pantomimed the presents they were bringing. This got them quickly on their feet, and before they knew it, they were "acting" in spite of themselves.

Some children are too self-conscious even for something that simple. In such cases, try some creative writing as an icebreaker. Give the children a Bible verse and have them write a story about it in everyday terms. This can be a group effort with the teacher acting as recorder; or individual efforts can be read aloud and discussed. Later, when they are surer of themselves, they will enjoy acting out the best of their initial efforts. In one class, for example, we wrote a Christmas play based on "God is Love." After it was down in black and white, and the youngsters had had the security of the written lines, they were perfectly willing to discard the script and play spontaneously. Don't be afraid to play with your children at first. Seventh-graders are at an age where it is difficult for them to plunge into a completely new situation. They are apt to accept it more readily if they see that you, too, are not afraid to seem to make a fool of yourself.

It took until Christmas time before another seventh-grade group could overcome their self-consciousness enough to do much creative work. A "game," given me by a friend who had tried it successfully under similar conditions, turned the trick. Each child was asked, "If you could give anything in the world to anyone you wanted for Christmas, what would you give and to whom?" After several false starts, the children agreed to write their answers on pieces of paper and then "place their packages under the Christmas tree." We read the answers aloud. Most of them were pretty pat—what they thought they should say. But there were two that were meaningful. One child, who had lost her brother in Korea, wrote, "I'd give all the men in the armed forces leave to come home for Christmas." And the youngest child in the class wrote, "I'd give my horse all the sugar he wanted, even if it made him sick!" From this one sharing experience, we had learned to cry and laugh together, which is as good a way as any to learn to live together.

The Seabury Series offers many opportunities for creative dramatics. After Christmas this same seventh-grade group was happy to try acting out the first-grade Seabury material to "test" it for dramatic possibilities. This took away the stigma of looking and feeling silly, and at the same time the seventh-graders were learning, whether they realized it or not, a better understanding of younger children. We picked out a particular story, revised it to some extent, and did it for the first-graders. Of course, the little ones recognized it immediately and begged to do it for themselves—which they did, most successfully.

At the end of the year, I asked this particular group of seventh-graders to write a criticism of what the class work had meant to them. They chose to write their report as a group effort, without my being present. The opinion was overwhelming that playing the first-grade material was the outstanding accomplishment of the group, "because it was doing something for somebody else and teaching us to think for ourselves at the same time." Here indeed is proof of the pudding!

Mechanics

Now we come to the actual mechanics of creative dramatics. Of course, each person must work these

This boy is pantomiming a carrier pigeon, the birthday gift he is going to present to a friend. Such imagination and play help children to "act" in spite of themselves.

out for himself, but here is a basic approach—a composite of many methods.

1. *Choose your material* with care, be it a story, a poem, a hymn, a Bible verse, or even an everyday situation (such as quarreling with younger brothers or sisters). Be sure that the material has dramatic possibilities and that it will be meaningful from the point of view of the class. There must be interesting characters and a situation involving conflict of some kind. Become thoroughly familiar with the story so that you can tell it, not read it.

2. *Tell the story* and discuss the physical and mental characteristics of the characters involved. Keep the story simple at first; characterization will become more complex, with a second and third playing, as a result of the children's own comments.

3. *Plan the action* with the children, scene by scene. Make the planning session as brief as possible, but be sure you have a definite place to start and stop. Simple play structure contains: (a) a beginning explaining the who, what, where, and when; (b) a conflict, action, scenes; (c) a climax—the high point of interest; (d) a solution—the ending.

4. *Plan the setting* with the children. Have definite entrances and exits and be sure the actors know the location of imaginary props such as chairs and tables.

5. *Cast the scene.* Let the children volunteer, but try to include all of them during the playing period.

6. *Play the scene.*

7. *Evaluate.* Encourage a positive approach. What was good? How can we make it better?

8. *Recast, replay, and re-evaluate.* It is better to do a very short sequence at first because this step is of primary importance for the educational and emotional values to be gained. As the children come to understand the meanings behind their playing, you can carry over from one session to the next.

An Adventure Together

At first you will make mistakes, but children are quick to be helpful and cooperative if you make it clear to them that you are experimenting together. As you become surer of yourself, they will grow with you.

One of the greatest advantages of this medium is the opportunity the children have for characterization. As one child put it, "If you are fat you can be thin; if you are ugly you can be pretty. You don't have to say what the teacher wants you to say; you can say what you really think." Dr. Barbara McIntyre tells a story about a charming golden-curled little girl who always wanted to play a witch or an ugly beggar woman. The other children kept urging her to be the princess. "No," she said, "I don't want to be the princess. I have to be her at home." No wonder that Rita Criste defines creative dramatics as "trying on life to see how it feels." It is obvious that a child will learn better to understand other people, situations, races, and creeds if he "tries them on" first to see how they feel. In creative dramatics, he is doing just that.

Ruth Lease and Geraldine Siks tell us that creative dramatics teaches children "to listen as well as to hear, to see as well as to look, and to speak as well as to talk." If it does, and I for one believe sincerely that it does, surely it is of special value in the church school program, where one of our goals is to bring children to a better understanding of themselves, and of the world of today, so that they may become responsible Christian citizens in the world of tomorrow.

Teaching children carries with it an awesome responsibility. Children who are not challenged by the church school program often become indifferent Christians. This must be avoided at all costs; supplementing the church school program with creative dramatics is certainly a means to this end.

For the past ten years creative dramatics has been much more than a worthwhile supplement to me. It has been a contributing factor toward my own greater spiritual growth and, I pray, for the spiritual growth of the children I have taught.

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This list includes only those books which I have read personally and found helpful. There are many others.

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The junior department teachers' workshop at Trinity Church, New Orleans.

Teachers Check Their Bearings

by Marybeth Downs

FOR many years in the past, we, like many other parishes across the country, were not very successful in inducing our church school teachers to undergo systematic or continuous training. But in recent years the tide has turned, and there have been increasingly clamorous demands from the teachers themselves for some real help.

The change in attitude and response resulted, I think, from our use of the Seabury Series. Without initial orientation, and without continuous training, inexperienced teachers cannot teach the Seabury courses (or *any* other material for that matter) to good advantage.

It was a Parents' Day program which prompted our teachers to accept further training. On Palm Sunday last year we had a "Turnabout Sunday." While all our youngsters from the first grade through senior high school remained in church for a special program of hymn singing, their parents went to the children's classrooms. There they talked with the teaching teams about the aims of our church school.

That one brief class period served not only to arouse more parent interest and response in our corporate venture in Christian education, but also made the teachers acutely aware of their need for further training in order to become more effective in this venture. The continuous but gentle murmur regarding the desirability of training became a loud shout.

In such a climate it was an easy matter to recruit a committee to undertake detailed planning. This group, consisting of one representative from each department of the church school, developed a program to be held following the family service on the four Sundays in June. Taking into account the needs expressed both directly and indirectly by members of the faculty, the committee planned the four sessions on these themes: orientation, evaluation, preparation and inspiration. The first and last sessions were to be general meetings of the whole faculty, and the middle two sessions were to be workshops on a departmental level.

At this point the responsibility for planning was given to a group of teachers whom the original committee selected to be leaders of the workshops. As a result of their planning, this is what we actually did in each of the four sessions.

I. Orientation

The purpose of this session was to look at the whole church school so that each teaching team could see where their particular endeavors in a given class fitted into the over-all pattern. Since some new recruits to the teaching staff were to participate in the training course, this session was also intended as their introduction to our church school program.

In order to present a fairly comprehensive pic

ture of the Seabury Series in the forty minutes at our disposal, we agreed upon an illustrated lecture as the most effective teaching method. The Seabury Series *Preview* for 1958–1959, which had just been published, was a most valuable resource in presenting an overview of the whole church school program. (In fact, we found *Preview* so helpful that we ordered a copy for each member of the faculty.)

The chart used to illustrate the survey of our program was entitled "Needs and Answers." Using a modified staircase to suggest the process of maturation, we looked at the major concerns and needs of youngsters at various stages of growth. As each particular level was discussed, attractive line drawings of children in typical poses at different ages were placed on the chart. (Bulletin-board wax held them in place.) The Seabury courses were presented as tools for guiding and helping children to seek answers to the questions which arise at each age.

This looking at the whole curriculum is an important step in orientation. Our veteran teachers, as well as the new ones, derived considerable satisfaction out of seeing the whole picture and realizing that their specific task was part of a carefully developed and related pattern.

At the conclusion of the first training session, the "homework" assignment for the following week was given out. The teaching teams were asked to answer these questions: (1) What was our major goal this year? What did we hope to accomplish? (2) What were our major achievements this year? What were our failings? The teams were reminded that the basic criterion to consider was *what changes had actually occurred* in the lives of their children as a result of being together on Sundays. To help the teachers do this assignment we distributed reprints of a FINDINGS article by the Rev. Elsom Eldridge, "It's Nice to Know What You're Doing" (September, 1957).

II. Evaluation

For the second session, the church school faculty met in departmental groups. The evaluation questions which had been assigned at the close of the first meeting were discussed. The workshop leaders also reviewed the specific objectives of each of the courses in that department. These were applied as criteria for measuring accomplishment.

To draw the fullest profit from the experience of the year just ending, and to encourage thoughtful and purposeful planning for the coming year, this statement from *What About Us?* (page 17) was put on the board. "No serious teacher ever begins a year's work without having in mind what it is he hopes to achieve." Then this assignment was given for homework: "In the light of this direct admonition, we want to start thinking now about what we hope to achieve next year. Toward this end: (1) Draw up a brief statement in your own words of your chief objective(s) for 1958–1959. What do you really want to accomplish with your class this coming year? (2) Outline the major areas of emphasis you plan to work on next year. You might set these out as units of work and, if you have time, note projects, activities, or procedures you might use in presenting and exploring the various areas."

III. Preparation

With this statement of objectives and a general outline of the year's work as a framework, our workshop leaders felt that we should offer some real resources and helps to the teachers in this third session. Our purpose was to provide some specifics which would be useful when the time came for actual Sunday-by-Sunday planning.

We had originally intended to ask the teachers to draw up a tentative lesson plan for one Sunday. However, when we introduced this idea at the end of the second session, the teachers, with one voice, said they would rather be instructed on the *how* of lesson planning than be asked to plan a specific lesson. Since this is what the groups wanted, each leader prepared a talk on planning and teaching techniques. These were presented as informal lectures with opportunity for discussion.

Our real "ace in the hole" for this third session was a teacher's kit which was given to each faculty member. These were colorful but inexpensive folders, for which, with the advice of our Diocesan Director of Christian Education, we had been gathering materials for several weeks. We used a different color for each department and selected materials appropriate to each age-level. Observers as well as teachers received the kits, since both share responsibility for class planning.

Copies of *Preview* and of the June, 1958, issue of FINDINGS were put into all kits. The preschool kit also contained "Prayers for Very Little Children" (our National Department's publication) and eleven leaflets on nursery and kindergarten programs published by the National Council of Churches. The primary kit contained, among other items: "The Bible —Out of Life, Into Life," a special issue of the *International Journal of Religious Education*; "The Index," a Bible–Prayer Book–Hymnal reference book published by the Diocese of Michigan; and "Books for Christian Education," a bibliography published by our National Department.

The junior kit contained the same items as the primary, with the addition of "Using Role-Playing in Christian Education," a reprint from the *Journal.* The junior-high and senior-high kits included all the titles named above for primary and junior teachers, plus "Christian Growth in Dynamic Groups," another special issue of the *Journal.* (All *Journal* and N.C.C.C. items are available from the National Council of Churches, 257 Fourth Ave., New York 10.)

The leader of the junior department had compiled and mimeographed a summary of techniques from the fourth-, fifth-, and sixth-grade teacher's manuals in the Seabury Series. Thus all teachers in that department could have the benefit of the best suggestions from all three manuals. The list gave short descriptions of the following techniques and resources: group discussion, storytelling, open-ended stories, reflection, directed reading, audio-visual materials, role-playing, field trips, and the Bible, the Book of Common Prayer, and the Hymnal. The workshop

leader's outline included suggestions for making good use of these resources and methods.

We have continued to give out additional items for the teachers to add to their kits so that the kits can become more and more useful to them.

IV. Inspiration

It was our very good fortune that the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana, was able to arrange his schedule to be with us for the final session of our training institute. We invited him to speak on "The Call of the Christian Teacher." He reminded us that our *raison d'être* as church school teachers is to witness truly to God's love in our own lives and that we can do this only as we seek continually to deepen our own faith and to grow in grace. The sacraments and prayer are two vital means in this process of spiritual growth, he emphasized, yet we frequently neglect these essentials as we struggle to plan what we will "teach" and how. That struggle is vain unless a constant awareness of *why* we teach underlies all our planning and action. To achieve and maintain such awareness, we must pray constantly that we and our pupils may grow Godward together.

Looking Ahead

The leaders, in their evaluation, reached these conclusions: (1) The department groupings offered an excellent forum for exchanging ideas and for building a real team spirit. (2) It was a mistake to mix potential teachers with practicing teachers in the workshops because the inexperienced became spectators rather than participants. (3) This training program established a good jumping-off-place for continuing teacher training when school reopened in the fall. (4) A midyear training program would provide an opportunity for evaluating and revising or refining plans and would therefore be helpful. Such an evaluation and reassessment is essential if we are to keep on course toward the ultimate goal of enabling our youngsters to respond now to God's redeeming love in their own lives.

The Significance of the 1958 Seabury Series Revisions

by Edric A. Weld

When the Seabury Series first began to take form in the experimental classes conducted by the Department of Christian Education, it was decided that regular revision would be an essential part of the whole undertaking. Each course would enter into an evaluation process almost from the day of its publication.

Toward this end, teachers, observers, and pupils in 130 classes using the new first-, fourth-, and seventh-grade courses were interviewed in the fall of 1955 and again in the spring of 1956. This body of data was summarized by the Department's Unit of Evaluation and became the primary resource for the editors as they revised and rewrote the teacher's manuals during the spring of 1957. The revisions were sent to numerous readers for comment and criticism in the summer of that year, and were prepared during the fall for publication by the Seabury Press in the spring of 1958.

These unexciting words, "revise," "rewrite," "prepare for publication," give little indication of the extent of the personal interviews with teachers, of animated conversation between editors, of the nights and days of mental analysis of the strengths and weaknesses of the courses, as each editor tried to make the revised manual for which she was responsible really communicate to teachers. The editors found themselves under tremendous pressure, both because there was so little time to experiment with new material to replace what had not been effective, and so little time to write what was virtually a completely new book. It was with great hope, but also with much uncertainty, that the new courses were released to the Church. How much stronger and more easily understood would they turn out to be than their predecessors?

To answer these questions, a formal report based on questionnaires sent to some two hundred classes representing all dioceses and districts will eventually be published by the Unit of Evaluation. In the meantime, we felt justified in asking for informal, interim evaluations from two church school teachers and a parish director of Christian education, all of whom have used the revised courses. This is what they think, and we are happy to share it with you.

First Grade

I am persuaded of the excellence of the Seabury first-grade material after having taught one year with the old and a half year with the new manual. I had found I could work with the original manual, *The Church Is My Home, Too,* and was somewhat alarmed about having to "shift gears" suddenly after only one year in the practice of teach-

ing. It was an unnecessary fear, as it turned out; I greeted the new manual, *Wonder and Faith in the First Grade,* with pleasure. I found that there were four main changes, and that these were in line with the working out of my first year's teaching with the old manual. It gave me confidence that I was not far, far off in planning and purposes.

These are the changes I was glad to see: (1) The provision for classroom use of the life-situation stories (Cindy and Randy). These stories are excellent. They always interest the children and are good for stimulating discussions, frequently probing ones. (2) Guidance in the use of specific Biblical stories, including possible phrasing, things to avoid, and possible discussion leads or suggested activities connected with them. (3) Help in leading conversations into creative "wondering." (4) Suggested schedules for the use of materials from the manual throughout the year.

I was always loath to set myself up as having the final answers to theological speculations last year, or even to closing the children off with the "correct" answers gleaned from THE CHURCH'S TEACHING series and other resources. I deeply appreciate the assurance given my approach by (3) above.

Thanks to the new manual I can do a more skillful job with stories of all kinds. I feel that new teachers need not have to learn the hard way, as I did. They will be able to rely on their own taste and powers soon enough if they follow the manual's way the first time around.

I was reassured to see that the suggested lesson plans correspond almost exactly with the schedule I had devised after reading the old manual and after I became acquainted with what six-year-olds might respond to.

I have a reservation about the "School in Palestine" layout. It may well be that in another year with another group of children such material will be useful and productive, but as of this year I find it negative.

Ann D. Tamlyn
Church of the Heavenly Rest
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Fourth Grade

Three-and-a-half years ago I finished reading the fourth-grade teacher's manual, *Right or Wrong?,* for the first time, and I thought I should resign immediately. Somehow, I struggled through those three years. But, since much of the time I felt blind faith was my only support, I looked forward eagerly to receiving the new revised manual. I haunted the church office last summer awaiting its arrival. I felt if "they" have struggled as I have for three years (and I knew there were lots of "them"), surely "they" have *all* the answers which I am still seeking.

Some answers were in the revised manual; others were not; and I am slowly comprehending that none of "us" will ever have *all* the answers. But there are areas in the revised edition that do give me more faith in what I have been trying to do, and greater insight into what has actually been happening in the life of my class. This was particularly true in dealing with concerns.

In the revised manual I found the role of the observer more clearly defined; the section called "How Do You Get Acquainted?" was changed most effectively; and the addition and omission of several open-ended stories was useful. I have used the new stories, "Dan and the Puppy" and "Jack's Problem," and found them most valuable in initiating purposeful discussions. The "How Do You Get Acquainted?" section points up more clearly the individual differences and problems each teacher has.

The real nature of the teaching task is more clearly defined in the revised edition, and the methods presented provide greater insight and understanding of this task. When I hear so many fourth-grade teachers crying out for more props, more tools dealing with heritage, I want to shout back, "Have you looked at your manual lately?" The chapters entitled The Church Year, Bible Stories and Their Uses, and Some Suggested Activities, as well as the Bibliography, contain more content clearly and usefully defined than any teacher should or could use in one church school year. Christian education isn't just learning content; what matters is the child's awareness of the love of God. We should be pleading for much more help in the area of existence, toward which the Seabury Series is pointing.

I think too many of us read the manual, write our task area descriptions [see "Planning Your Year's Work" in the September, 1958, issue of FINDINGS], and then fail to refer to either for most of the rest of the year. There is a great waste of time and effort for teachers and consultants when teachers fail to use their manuals as they were meant to be used: as a guide, a resource, and a friend.

My unorganized notebook is mute evidence to the fact that organization is not my forte. But in the revised edition I found the chapter called Making Your Plans, and particularly the Session Planning Blank (with all its connotations), of tremendous value. This year, because I am using the Session Planning Blank each week (a self-discipline to which I was not accustomed), I have found I am more sensitive to class needs as well as individual needs. It touches closely on writing a weekly task area description, and this, for me, is an answer to a multitude of questions.

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Seventh Grade

Our seventh-grade teachers like the revised edition of *Why Should I?* In the first place, the manual is organized in such a way that lesson planning is much easier. Concerns of pupils, subject matter related to these concerns, suggested creative activities, and methods of relating the content of the Christian faith to the experiences of young people are so arranged that the teacher can find related material at a glance. Secondly, there is a significant increase in the amount of material so that the teacher doesn't need a large library. The Bible, Prayer Book, Hymnal, and teacher's manual will supply most of what he needs.

The revised edition of *More Than Words* is proving invaluable not only to seventh-grade pupils and teachers, but to all teachers, many parents, and to students in the eighth through twelfth grades. The new list of Biblical references to the words defined in the book is especially helpful.

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The Dual Function of a Church Camp

The Executive Secretary of the National Council Unit of Camps and Conferences advocates the kind of a camp where children and leaders can venture together into a deeper understanding of Christian living through their shared worship, study, work, and recreation.

by Arthur O. Phinney

THIS coming summer over forty thousand Episcopalians will wend their way to 150 church camp and conference sites scattered throughout the country. Many others, because of the lack of facilities and equipment, will be turned away. A great majority, perhaps three-quarters of the campers, will be children and young people, eager for adventure and fun. More than thirty-five hundred leaders will be engaged to care for them and to guide them in programs calculated to make them better Christians.

What a tremendous responsibility the Church assumes for so many children living together, away from parents and home in these unfamiliar settings! And yet what an extraordinary opportunity! We might well pause to ask ourselves some searching questions. What is really happening to these eager, restless youngsters while they are with us? Do they find a truly Christian situation awaiting them? Do they learn to play and work together with a sense that the living Christ is present among them? Away from the safety of home and the guiding influence of loving parents, do they find security in the new surroundings to which they come? Do they have confidence in their leaders? Is the program geared to their level of understanding, and does it meet the needs and interests of their age-group? Is their physical and mental, as well as spiritual, health in competent and experienced hands?

These questions assume that the Church has a unique role to play in camping. In some church camps, unfortunately, only a few leaders understand what the primary purpose of a *church* camp really is.

The Purpose of a Church Camp

The main purpose of a church camp is to provide a situation in which our enthusiastic and receptive children will find fun and adventure and, at the same time, come to an understanding of how the Church's faith, worship, and living help them to meet life's challenges in a Christian manner.

Some adult church leaders feel that they have fulfilled the purpose of a church camp if they set up a schedule with a major block of time devoted to teaching the faith and heritage of the Church in a formal, classroom situation, with daily celebrations of Holy Communion.

To other leaders experienced in camping, however, this procedure is not enough. It is not making the most of the unique opportunity for Christian education that camping provides. In formal, classroom teaching, too often the truths of the Faith remain in the mind of the child as mere fascinating ideas almost totally divorced from conditions he faces in his everyday living. This is true because adults cannot truly interpret truths to a child in terms of his own understanding and experience. If the child is to learn realistically, he himself must interpret the truths by recognizing how they fit into his own experience.

At a church camp he can do just this. Whether the program is conducted at a conference center with its city conveniences or at a rustic, woodsy campsite, the camper has the opportunity to test the truths of the Christian faith in his life with his fellow campers. Here he and his leaders can venture together into a deeper understanding of Christian living as they take part in worship, study, work, and recreation. Here, too, each individual can find his place in the group and can come to make his contribution to its life in an acceptable fashion. In a relaxed atmosphere of

The relationship which exists between these boys and their counselor is one of trust and confidence.

confidence and trust, where he feels secure and accepted by others and where he is free of outside tensions and distractions, he becomes receptive and interested in learning.

Teaching Comes to Life

A good example of how Christian truths may well be taught in the out-of-doors comes out of one of our diocesan camps in the West. In an informal session, the leader and his junior campers were discussing what might be done in the "exploration" (study) period next morning. The interest of the group centered around a hike and a cookout. Since the over-all theme selected for the total camping session was a study of the parables of Jesus, the leader suggested that they first read the parable of the Sower. One youngster suggested that they act out the parable. This they did.

On the hike the next day one junior discovered a delicate and beautiful wildflower bravely pushing its way up through a crevice in the rocks beside the path. "See," he exclaimed to his pals, "just what we read about in the parable of the Sower; a seed fell among the rocks." For the remainder of the hike, all campers were discovering for themselves, and at first hand, flowers and vegetation in the various conditions of soil described in the parable.

In this example, the leader was utilizing the opportunities present in a camping situation to help his campers understand how relevant Christ's teaching is in a very present moment of their lives. These youngsters were eager to hear because the truth came alive for them through their own experience. They will never forget the meaning of the parable of the Sower.

Leadership

It must be pointed out, however, that leadership in church camps requires more than a knowledge of the Bible and other subject matter to be used. It also requires that those who are expected to take care of our children be emotionally mature and sympathetic to the children's interests and needs, both physical and spiritual. "Actions speak louder than words," and a leader must therefore comport himself as a Christian in relation to every member of his group.

Any church camp program, to be effective, must be based on the interests and needs of the campers, whether articulated or not. There is one basic need which all people experience: the need to discover meaning in life. What is more, whether expressed or not, this need continues through every age-level from birth to death. Many private and agency camps emphasize "spiritual values," but more often their philosophy falls far short of our conviction that if we are truly to find life's meaning, our questions and those of our children must be answered in the light of Christ's life and the teachings of His Church.

A leader's primary task is to help the campers to live together as Christians in all phases and activities of camp life. It sometimes takes all the patience, love, and sympathetic understanding a leader can muster, but the effort of establishing a bond of trust and confidence between himself and his campers is certainly worthwhile. Once the group recognizes that it is a segment of the Family of God, Christ's Church, then Christ's living presence can be felt in their midst. Soon everything that is done becomes an act of worship, for all activities will be undertaken to the glory of God and the edification of His Church.

Preparation and Resources

The leaders in key positions in our church camps should have had some experience in working with the age-group for which they are to be responsible. This background should include a familiarity with the religious concepts and ideas children of a given age can understand; their physical capacities; the types of games and recreational activities they like to play; the creative activities, such as crafts and dramatizations, which will help the individual child in his desire for self-expression; and useful projects of work which will challenge each child's ability to perform and yet be within his ability to assume responsibility.

This is a large order, but there are an equally large number of resources to aid in the task. For example, church camp leaders can profit from a study of secular camp operations in certain areas: standards of health, safety, and sanitation; administration; campsite development; camping practices; and leadership training methods. Much experimentation has been done in church camp programing for children of various age-groups by the Committee on Camps and Conferences of the National Council of Churches of Christ in the U.S.A. Program guidance materials have been published for each age-group. Our leaders have much tested resource material on which to base their programs. All that is required is a sincere will-

Any camp can serve the pleasures of carefree childhood if it has good swimming facilities. But in a church camp every activity must be related to the overarching purpose of helping children to mature in body, mind, and spirit.

ingness to search out and use the many sources that are available to help in developing the child's total personality.

Building Christian Community

So, when we begin to plan our camping programs for the next season, let us plan those activities which will meet the interests and needs of the youngsters who are to be under our care. Let us present them in such a manner as to interest and involve the campers in the planning. Let us assemble, before we meet our campers, resource materials which have to do with the total session's activities. Let us get away from teaching formal classes on a campsite and go outdoors where the youngsters can experience at first hand God's creative acts in nature. Let us help our leaders to understand that they have the opportunity of their lives to interpret Christian truths to their campers in a manner which will make them relevant to the life of the group. At the same time, they themselves will be participating in Christian community. Every member will contribute to the goals and objectives for which the camp is established; Christ will have an opportunity to be heard; and His influence will be felt in all that is said and done.

Every element of the camping situation should contribute to this main objective of deepening experience and understanding of Christian community. In such an atmosphere, the heritage of the Church can be transmitted and interpreted realistically and constructively so as to contribute to the development and growth of all members of the group, leaders as well as campers. Thus we can fulfill the name and the true task of a *church* camp and, through this experience, become more worthy to take our places in the life and work of the Church.

This is the third in a series of articles encouraging parishes and missions to hold vacation church schools and suggesting adequate preparation through teacher training and the wise selection of materials.

Choosing Vacation Church School Materials

THE new Seabury Series vacation church school materials were announced in the February issue of FINDINGS. Suggestions for training teachers in the use of these new manuals and other vacation church school materials were given in the March issue.

Our purpose in this article is to suggest courses for grades three through six, for which there are as yet no new Seabury courses.

Persons who have worked in vacation church school have been strong in their objection to providing classes for preschoolers. Parents often object to this exclusion of nursery and kindergarten children because the two weeks or more of daily sessions are an appealing summertime activity. But the educators' opposition is sound. An all-morning session is too long for children under six unless there is adequately trained and experienced leadership and a great deal of space. The very number of preschoolers, however, is likely to put demands on the vacation school staff and on the facilities available to the detriment of children in the elementary grades who need this schooling more than their baby brothers and sisters.

Primary Grades

Elinor M. Eccles described the new Seabury Series vacation school manuals at length in the February issue of FINDINGS. The basic guide for all teachers in grades one through six is *Weeks of Growth.* Eventually there will be six separate teacher's manuals, one for each grade—two for grades one and two, two for grades three and four, and two for grades five and six. Each will be usable for one grade or for two to accommodate the size of the local class.

The first of these six manuals is *God Is Great, God Is Good.* It is intended for children who have completed grade one or grade two, but it may be adapted in this interim year for use with third-graders. (Next year the first of the teacher's manuals for grades three and four will be available, so this problem is a temporary one. We do not recommend buying third-grade materials for one summer only.)

Besides *God Is Great, God Is Good,* the Seabury Series offers two other vacation church school courses. *Children of God,* published four years ago, is for primary children and may be used instead of *God Is Great, God Is Good* or to supply the vacuum in grade three until the new course is published next year. The other Seabury course, *Together as Christians,* is for juniors, but it might well be used in grade three according to provisions set forth in the following paragraph. (If you decide to use either *Children of God* or *Together as Christians,* you will also need to obtain *God's Children Now,* the teacher's manual for both these courses.)

The decision whether children who have finished third grade should be placed with first- and second-grade boys and girls, or whether they are mature enough to meet with fourth-graders, should be decided by each church school. If the junior group is large enough, it can be split into "younger juniors," grades three and four, and "older juniors," grades five and six—the format of the new Seabury Series vacation school curriculum.

Junior Grades

Until the new Seabury courses are ready, it will be necessary to use other materials. Mention has been made already of the alternate Seabury course, *Together as Christians.* It provides Bible stories, other stories related to the theme of the course, poetry, prayers, hymns, and songs especially suited to juniors. There are directions for creative activities, including dramatic projects and making puppets, as well as suggestions for a variety of games.

Also recommended are courses in the Cooperative Series produced for the National Council of Churches of Christ in the U.S.A. The courses, based upon the wide experience of the major Protestant churches in vacation school work, are marked by a good deal of "know-how" in planning for organization, room arrangement, equipment, projects, and activities. They give clear and generally adequate direction and support to teachers while at the same time encouraging flexibility and resourcefulness. Activities suggested are varied, usually educative, and call for some planning, decision-making, and creativity on the part of the children. Provision for worship in these courses always seems somewhat sentimental and lacking in structure, however. They are forever emphasizing "mood."

The Cooperative course for juniors, grades four, five, and six, is *Finding God Through Work and Worship,* by Mary Esther McWhirter. (Pilgrim Press, 1958. Teacher's guide, $1.50; pupil's book, $.50).

Objectives of this course are stated in a general

At St. Michael's Church, LaMarque, Tex., the vacation church school ends in Parents' Night, for which these girls are preparing. When such occasions are used to sum up what has happened in the school, they are valuable for all concerned.

way: to develop a sense of fellowship with God, a growing understanding of God's loving concern for all persons, a recognition of the righteousness of God and of His demand upon His children for responsive righteousness, a growing sensitiveness to the revelation of God as He seeks to make Himself known to men today.

The ten session plans are divided into two sections with five lessons each on "Finding God Through Work" and "Finding God Through Worship." The first of these seems to offer possibilities in developing a child's awareness of the people who contribute to His world and who may be used by God for His purposes. It might also stimulate children in a general way to consider the meaning of vocation. With such an abundance of resource material and activities suggested, it would seem that this one unit might be expanded to provide for ten sessions if desired.

The reading book for children (same title, same author) contains stories, poems, and prayers, two litanies, words of eight hymns taken from various children's hymnals, nine black and white prints of well-known religious paintings. One or two copies for class use would be sufficient for those planning to use only the first unit. Those who wish to study the worship of the Church will find more satisfactory material in one of our own church courses.

Written specifically for Episcopalians is a new vacation school course entitled *The Lord's Prayer* (Morehouse-Gorham Co., 1958. Teacher's guide, $2.00; two sets of pupils' packets, $.85 each).

Two introductory chapters set forth the values to be derived from vacation schools and suggest a daily schedule (to begin with either the Eucharist or Morning Prayer and to continue through refreshments, music period, a class lesson period, recess, a handwork period, and closing prayers). There are brief sections on the recruitment of a staff, organization, music, the characteristics of children of this age, preparation of the teacher, general aids, and suggestions as to how to use the course.

Phrases from the Lord's Prayer supply eight of the lesson topics; the other two are "What Is Prayer?" and "Ways We Can Pray." The lesson itself is presented as a sort of informal homily in which children are both instructed and admonished. Inexperienced

teachers are advised that they can read these to the children. Some questions are interspersed, with answers given as part of the text. Following occasional statements teachers are instructed, "Discuss," but not much guidance is given at these points. This homily is the same for eight-year-olds as for eleven-years-olds except that for the younger ones it is shorter. Younger children leave for classwork while, usually, the older ones remain for several more paragraphs. Then they, too, have classwork.

For the most part the classwork consists of handwork based on a packet of ten Handwork Sheets. Some of these describe activities (the making of a mobile suspended from the arms of a cross is one); others supply patterns of symbols, fruits, flowers, and so forth, to be used in murals and wall hangings. One card contains the Lord's Prayer, another a class prayer, and two are related to a device to teach a table grace.

Two pageants are included at the end of the teacher's book: "The Sacraments and the Religious Life" and "The Holy Eucharist." These are to be presented as tableaux with descriptive reading by a narrator.

Another course by Morehouse-Gorham Co., *The Nicene Creed,* for ages seven to ten, was not ready in time for this review (Teacher's guide, $2.00; pupil's packet, $.85).

Other Seabury Series Courses

In planning your vacation church school, do not overlook the regular Seabury Series courses. Perhaps there is some area of interest or concern from the winter session which a particular group of children might like to pursue further, especially if it lends itself to the more sustained and freer atmosphere of a summertime activity. Units might be developed on worship, the Prayer Book, the Bible, and the Church around the world from suggestions to be found in manuals for grades three, four, five, and six. To attempt these adaptations would take teachers with some experience in planning sessions. But the task need not be formidable, and the rewards might be great.

Those interested in Bible courses would do well to look into the Westminster Vacation Church School Series published by the United Presbyterian Church in the U.S.A. These are ten-session, group-graded courses. Each has a helpful guide for teachers and a book of stories, poems, and prayers for children.

Whatever material you choose, be sure to look first at *God Is Great, God Is Good* for your primary grades, and be sure to provide the new basic resource book *Weeks of Growth* for all your teachers. It gives suggestions for organization, age-level characteristics of children six through eleven, teacher-observer responsibility, and a number of activities for effective learning. Then, indeed, your vacation church school will achieve weeks of growth for all concerned.

The Children's Division, 28 Havemeyer Place, Greenwich, Conn., will be glad to answer any questions you may have about vacation church school.

These boys and girls are members of a city parish, but that doesn't stop them from having just as good a time as their country cousins. The project here is to make things from natural materials characteristic of their part of the country.

What the Church is teaching week by week

by William Sydnor

Rogation Sunday, May 3, 1959

THE THEME:

That we may have peace.

THE EPISTLE. ST. JAMES 1:22–27:

This is a continuation of last Sunday's Epistle, but it does not fit easily into the pattern for today. It might not be too great a stretch to consider that until our religion is reflected in our lives, the words we profess bring us very little peace of soul.

THE GOSPEL. ST. JOHN 16:23–33:

These are the closing words of the Upper Room discourse just prior to our Lord's high priestly prayer in Chapter 17. "These things I have spoken unto you," He said, "that in me ye might have peace." The discourse in Chapters 14 through 16, even more than the Sermon on the Mount, contains the Christian's manifesto. It is in this setting of conviction and conduct that the believer in the Risen Lord is unaccountably blessed with the peace of God, which passes all understanding.

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PSALM 147:

This formal hymn of praise falls into three parts: verses 1–6 are in praise of God's power as seen in nature and history; verses 7–11 praise God as Sustainer of the world; and verses 12–20 are in praise of His concern for Israel. Part of the joy is the blessing of peace (v. 14).

ISAIAH 48: 12–21:

From the pen of an unknown poet addressing the exiles in Babylon comes this series of stanzas. The poem deals with God's overarching concern for His people and His judgment upon them. The stanza which has to do with the rewards of obedience (vv. 18–19) is particularly appropriate today: Those who obey God's commandments know His peace.

REVELATION 5:1–14:

The prose-poetry of the last book of the Bible should not be brushed aside as too difficult to understand. This chapter describes the seer's vision of the Son of God just as Chapter 4 describes his vision of the Lord God Almighty in all His glory. Here the Lamb of God (see also St. John 1:29) is seen as the only one who has faithfully and fully fulfilled God's will and hence is worthy to open the book and reveal God's will to men. He who suffered and died is the one who redeems us. Through faith in Him we have peace with God and our fellows. What Revelation 5:9 says in poetry, Ephesians 2:13–16 says in prose.

Sunday after the Ascension Day, May 10, 1959

THE THEME:

The bounty of the King of heaven.

THE EPISTLE. I ST. PETER 4:7–11:

God has graciously bestowed various gifts upon us. We are expected to be stewards in our use of them to the glory of His holy Name and to the benefit of our fellow men.

THE GOSPEL. ST. JOHN 15:26—16:4:

Christ promises to send the Comforter, who is further described as "the Spirit of truth," to His faithful ones.

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PSALM 93:

The Lord God is the eternal King. His throne endures forever and His reign—hence His bountiful goodness which includes His justice—can always be depended upon.

PSALM 96:

The Lord reigns! To Him be glory and worship and honor. Judgment and righteousness and truth are always typical of His dealings with the children of men.

WISDOM 9:1–18:

The books of Proverbs and of the Wisdom of Solomon (the latter in the Apocrypha) are associated with King Solomon because, at the beginning of his reign, this king was greatly concerned with his need for the divine gift of wisdom. (See I Kings 3:3–28 and 4:29–34.) Wisdom 9 contains Solomon's prayer that God will bestow this great gift on him.

EPHESIANS 1:1–23:

In the course of the thanksgiving prayer at the beginning of this epistle, the author reminds us that in Christ we are blessed with "every spiritual blessing."

Whitsunday, May 17, 1959

THE THEME:

The breath of the power of God.

FOR THE EPISTLE (A). ACTS 2:1–11:

The coming of the Holy Spirit on the first Christian Pentecost marked a miraculous change in those who were faithful to the Risen Christ. The Lord's promise, "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8), had now begun to be fulfilled. Indeed, a key to the Acts of the Apostles is this promise and its fulfillment.

THE GOSPEL (A). ST. JOHN 14:15–31:

In this portion of the Upper Room discourse, Jesus promises the disciples the gift of the Spirit. He calls this Comforter the "Spirit of truth," and in this truth there is power. Here is the heavenly fortitude which will enable them to keep Christ's commandments in the face of the world's mighty opposition. Here is strength because of which they will not be afraid in the presence of apparently overwhelming opposition. The very name "Comforter" literally means "to strengthen much."

THE EPISTLE (B). I CORINTHIANS 12:4–14:
This is a part of St. Paul's explanation of the meaning of the Body of Christ as a description of the Church. It is the Spirit which inspires and empowers each member to do his own special work as a part of that Body.

THE GOSPEL (B). ST. LUKE 11:9–13:
Here is part of our Lord's teaching on prayer. This section (11:1–13) begins with the Lord's Prayer. In the setting of today's thinking, we are particularly conscious of the fact that our heavenly Father is not weak or disinterested. Rather, He has the power to deliver us from evil and to grant us what we ask. God does hear the prayer of sincere, persistent worshipers. He does bless with His enabling Spirit those who call upon Him faithfully.

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PSALM 104:
This is a great hymn in praise of the glory and wisdom of God as seen in the world of nature. In creation, God breathes life into that which He has made (v. 30). God's gift of the breath of life, His enlivening power, is a familiar figure of speech in both the Bible and the Prayer Book. See, for example, Ezekiel 37 and the third prayer on page 594 in the Prayer Book.

WISDOM 7:22—8:1:
Through God's gracious bounty, man is the recipient of wisdom, which is "a breath of the power of God" (v. 25). Verse 27 is a verse worth special consideration.

I CORINTHIANS 2:1–16:
The Apostle contrasts human wisdom—that is, ingenuity and persuasion—with the Spirit and power of God. In speaking out against factions in the Corinthian Church, he says that one knows a man by his spirit. One also knows God by His Spirit.

Trinity Sunday, May 24, 1959

THE THEME:
The glory of God in His creation.

FOR THE EPISTLE. REVELATION 4:1–11:
This impressionistic word-painting fills us with a sense of the majesty and glory of God. The glory of the Lord, which was revealed to the seer in a vision of heaven, is also revealed in the world about us.

THE GOSPEL. ST. JOHN 3:1–15:
The glory of God is revealed among men in many ways. One chief way is through the presence of His kingdom in the midst of the kingdoms of this world. How His Spirit can bring this about is a mystery which has always baffled believers. Since we cannot explain the glories of God in nature, how can we hope to explain His glory revealed in human lives?

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PSALM 98:
God's glory is revealed on earth through His merciful goodness to the house of Israel. Consequently, "all the ends of the world have seen the salvation of our God" (v. 4).

PSALM 100:
This psalm, the familiar Jubilate Deo of Morning Prayer, is an exhortation to people of all lands to sing the praise of God, whose glory is everlastingly revealed in merciful goodness (v. 4).

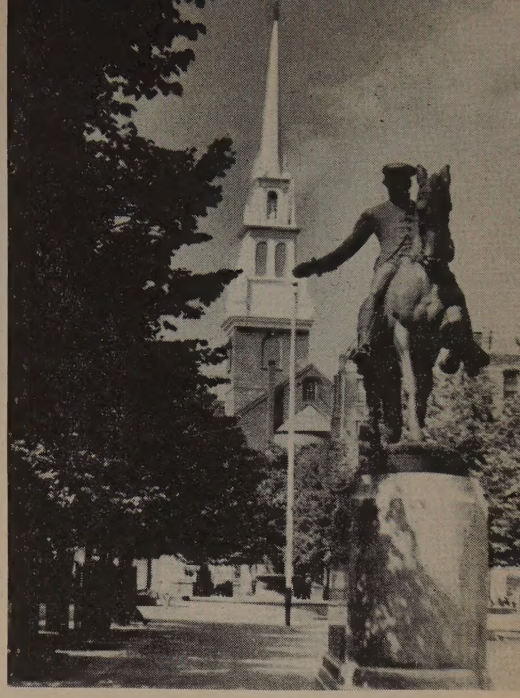
ECCLESIASTICUS 43:1–12, 27–33:
The glory of the Lord is revealed in the sun, the moon, the stars, and the rainbow, and we stand in awe before them. But they do not represent the extent of God's glory: "We have seen but few of his works" (v. 32).

EPHESIANS 4:1–16:
As is evident in the Psalms and the Gospel for this day, God's glory is even more wonderful when revealed in the lives of men than it is in the world of nature. The Spirit has knit men together in one body, and, through their faith in God's gifts to them through Christ, they grow up into that maturity which this writer calls "the stature of the fullness of Christ" (v. 13).

Trinity I, May 31, 1959

THE THEME:
The New Commandment.

THE EPISTLE. I ST. JOHN 4:7–21:
This passage deals with God's love for us and that which flows from it —our love for God, our love for others, and the confidence with which we face Judgment Day.



Christ Church, "Old North," Boston, Mass. —forever linked with Paul Revere (see statue) and his ride on April 18, 1775.

THE GOSPEL. ST. LUKE 16:19–31:
The parable of the Rich Man and Lazarus is a colorful description of man's state after death. We are made aware both of God's love and of His demands on us for brotherly living.

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PSALM 119:33–48:
"Make me to go in the path of thy commandments" (v. 35) prays the psalmist.

DEUTERONOMY 30:11–20:
In the closing part of the last of the three addresses which comprise the Book of Deuteronomy, the listeners are exhorted to heed the commandment of the Lord. This is the way of "life and good"; to ignore God's commandment is the way to "death and evil." The whole passage might be considered as a comment on the meaning of Deuteronomy 6:4–5, in which we find "the first and great commandment" which was quoted by our Lord.

ST. JOHN 13:1–17, 34–35:
Christ Jesus' new commandment that we love as we have been loved by Him, both fulfills and supersedes all other commandments. (See Romans 13:8–10.) This love shows itself not only in great acts of self-sacrifice like the Cross (see St. John 15:12–14), but also in little gestures of self-giving like the foot-washing incident in the Upper Room.

Book Notes

Edited by Randolph Crump Miller

The People of God in the Old Testament, by H. J. Kraus. The Psalms as Christian Praise, by R. B. Y. Scott. Matthew's Witness to Jesus Christ, by H. N. Ridderbos. One Lord, One Church, by J. Robert Nelson. Association Press, 1958. About 94 pages each. $1.25 each

These "World Christian Books," under the editorship of Bishop Stephen Neill, are brief and to the point. They compare favorably with the "Layman's Theological Library," although perhaps they are a bit more difficult to read. Professor Kraus uses the current idea of a "dialogue" between God and His people to interpret the Old Testament. Dr. Scott shows how the Hebrew Psalms may be used by Christians, making clear their poetic and religious basis. Dr. Ridderbos, a Dutchman, deals with the distinctive emphasis in St. Matthew's Gospel. Dean Nelson makes clear for laymen the significance of present-day movements toward Christian unity, bringing the problem down to what we can do about it. There are now twenty-three books in this series.

I Believe in Jesus Christ, by Walter Russell Bowie. Abingdon Press, 1959. 80 pages. $1.25

This is a book in the "Know Your Faith" series, comparable to "The Layman's Theological Library," but a bit simpler in treatment. Reverently and simply, Dr. Bowie presents a picture of Jesus as a Man whom we can know and whose life, death, and resurrection leads us to faith in Him as the living Christ. "To believe in Jesus Christ means to work, to the limit of our own choice and effort, to bring about the time when this actual world we live in shall be built into a closer likeness to the kingdom of his spirit." Dr. Bowie still believes that Christianity makes a difference in every aspect of life, and this reviewer says, "Amen!"

A Genuinely Human Existence, by Stephen Neill. Doubleday & Company, 1959. 312 pages. $4.50

I suppose Bishop Neill would call himself a "post-Barthian liberal." He is one of the most listened-to Anglicans, and this book shows why. Here he brings together the finest insights of theology and psychology, in a clear and scholarly way, so that we gain a deeper insight into the meaning of our existence. If you are getting fed up with the usual run of "Who am I?" books and want to dig more deeply into the subject with a responsible Christian as a guide, this is the book for you. The norm is simple: Only in Jesus Christ "is seen the answer to the profoundest questions that every man inevitably asks about himself. This is the way the machine ought to work. This is what it looks like when it is working properly" (p. 36). But the perspective needs to be thoroughly examined in the light of evidence, and this is what Bishop Neill does in the remainder of his excellent book.

Our Undying Self, by Frank W. Moyle. Longmans, Green & Co., 1958. 122 pages. $3.50

This is an unusual and beautifully written book dealing with the problem of immortality. The author, for many years a priest in industrial England, knows how to use illustrations tellingly, and his scholarship is excellent, especially in his interpretation of Jesus' resurrection. Some readers will find their imaginations strained with the case histories relating dreams to communication with those who are dead. What is most helpful is the expression of hope in eternal life, compellingly presented.

How to Read the Bible, by Julian Price Love. The Macmillan Co. Revised edition, 1959. 189 pages. $3.95

Many people continue to study the Bible alone, and this is a helpful guide to ways of finding the Bible meaningful. One frequently needs help from a librarian when faced by a card catalogue, and the unaided layman can easily become lost or distracted when he faces the "library" of faith which is the Bible. Dr. Price, of the Presbyterian Seminary in Louisville, has chapters on reading books, story divisions, units of reading, getting at life's experiences, reading with children, and kinds of literature. A helpful and up-to-date bibliography adds to its value.

The Minister and Christian Nurture, edited by Nathaniel F. Forsyth. Abingdon Press, 1957. 250 pages. $3.50

This book is aimed primarily at ministers to assist them in understanding their educational tasks. Being a symposium, it is uneven in value, but it reaches its highest point in two remarkable chapters: one on learning by Charles H. Johnson, which reflects the thinking of Lewis J. Sherrill, Paul Tillich, and others with a similar outlook; and one by Howard Grimes that builds on recent developments in Biblical theology. These two chapters are worth the price of the book and are consistent with many ideas presented in the Seabury Series. Gerald Knoff's opening chapter, showing the emphasis on teaching in many ordination services, will help many of the clergy to discover their proper role. The remainder of the book is good, but it is information that has been available in the best seminaries for the last decade.

We Have This Ministry, by Robert N. Rodenmayer. Harper & Brothers, 1959. 126 pages. $2.50

Here is another book addressed primarily to ministers, but lay people will learn much from this profound and yet simple interpretation of the purpose and function of the Christian ministry. Rodenmayer speaks from a background of pastoral work and seminary teaching. He is now Professor of Pastoral Theology at the Church Divinity School of the Pacific and formerly served as chaplain to Episcopal students at Smith College while rector of St. John's Church. One senses in these beauti-

fully written pages the portrayal of an effective ministry in terms of the needs of God's people rather than in terms of "success." These chapters were the Kellogg Lectures at the Episcopal Theological School, and it is good that all of us can share them.

Dynamics of Christian Adult Education, Using Group Dynamics in the Development of Maturity, by Robert S. Clemmons. Abingdon Press, 1958. 143 pages. $2.50

A great deal has been written in recent years on group dynamics. Unfortunately, most treatments of the subject have suffered from one of two defects. Either they have been so esoteric and complex as to discourage the casual reader, or so oversimplified as to leave him unaware of the subject's fuller implications. Similarly, much has been written on what is sometimes called "relationship theology." Here the difficulty has been almost entirely one of obscurity.

In this book, Robert Clemmons seems to have made a rather successful nexus between group dynamics on the one hand and relationship theology on the other in a treatment which is simple without being superficial. The book can be heartily recommended to the average person interested in Christian adult education. It probably will not prove of much interest to those who have already read fairly widely in both fields. Even for them, however, it may have value in its focus and insistence upon our ultimate purpose in using group dynamics in the Church. I think there is sometimes a tendency to use group techniques as ends in themselves, or as means toward limited goals. Dr. Clemmons refuses to accept for church groups a goal short of full Christian maturity, "to the measure of the stature of the fullness of Christ," and keeps ever before the reader the ways in which group dynamics may contribute to this end. *(Sumner Walters, Jr.)*

In Spirit and in Truth, by Corwin C. Roach. Morehouse-Gorham Co., 1958. 191 pages. $3.85

Those who have found William Sydnor's comments on the Church Year helpful, or who are familiar with the meditations of James Kennedy or Easton and Robbins' *The Eternal Word in the Modern World*, will find this series of meditations on the collects extremely helpful. They provide the kind of background which ministers need for preaching on the collects, and they should prove especially helpful for those who are seeking to master the important yet difficult technique of preaching at family services, although the language in this book is strictly for adults. Lay people will find it a useful book for meditation and study, and the Index will assist them in finding their favorite collects.

Journey Through the Prayer Book, by Charles E. Fritz. Morehouse-Gorham Co., 1959. 82 pages. $1.35

This is just what the title says, a simple trip through the pages of the Prayer Book, with occasional digressions to indicate that some parishes have "enrichments," especially in the service of Holy Communion. We hear about Sanctus bells, a misplaced Gloria in excelsis, and the Benedictus qui venit, but not about intinction. The treatment of Morning Prayer is almost too brief.

Christians and the State, by John C. Bennett. Charles Scribner's Sons, 1958. 302 pages. $4.95

John Bennett is one of the most careful thinkers in Christendom and a capable leader in the field of social ethics. When he writes about our responsibilities as citizens, and deals with the relation of the Church to the state, we must take him seriously. This book is carefully reasoned, and lay people who are concerned about social and political matters will find it very much worthwhile. If this is a nation under God, we need to know why we have laws, what civil liberties are all about, and what the Christian can say about foreign policy. Bennett also deals with the problems of education against the background of the separation of Church and state, and he has some interesting views on American Roman Catholic power. Believing our political realm to be an area of Christian responsibility, he concludes with a statement on the Christian citizen. A Religious Book Club selection.

God and Freud, by Leonard Gross. David McKay Co., 1959. 224 pages. $3.95

God and Freud is a well-documented book establishing the indebtedness of present-day religion in the West to psychiatry. The fact that some of the examples cited are both grotesque and preposterous aberrations in the name of the Christian religion is a tribute to the fact-gathering comprehensiveness of the book. These examples should not be permitted to blind one to the fearlessness and care with which psychiatrists have dared to put to work a love ethic which many a Christian scorns or ignores. To equate this ethic with the heart of the Christian religion and with the answer to man's basic problem, however, is to reveal Mr. Gross's much greater knowledge of psychiatry than of the Christian religion. As important and as essential as the Christian ethic is to Christianity, it is not the heart of the matter, and no man can live by this ethic by himself. Nonetheless, Leonard Gross's book is an illuminating treatment of a profound contribution which has been made to Christian pastoral theology by the broad field of psychiatry. *(David R. Hunter)*

Land in Search of God, by Stanley J. Rowland, Jr. Random House, 1958. 242 pages. $3.95

This book is a "must" for anyone who is concerned that the Church minister effectively to her present membership and fulfill her God-given evangelistic and prophetic responsibilities in this particular period of history. The author is a young man, an active Episcopalian, a former religious reporter for the *New York Times*, and, at present, Associate Director of Information for the United Presbyterian Church, U.S.A. He has been called "the plain man's Toynbee" and gives us the benefit of his keen observation of the many-sided religious scene in America. (Sometimes one wishes he covered less ground.) He places himself among the "fond critics who insist upon championing better standards." His style is forthright and passionate, often keen and clever, and he puts forth a powerful social message. He is as good a prophet as he is reporter. Many readers will take violent exception to what he reports and to what he advocates. He is calling his own "beat generation," as he is calling the Church people of America, to become involved in the crucial issues of our day concerning human freedom and dignity. This book might be read by young people and adults and discussed in group meetings. An index of the authorities and incidents with which the author deals would greatly increase the book's usefulness. *(R.U.S.)*

The Surge of Piety in America, by A. Roy Eckardt. Association Press, 1958. 192 pages. $3.50

This is a discussion of the "folk religion" of America in terms primarily of the impact of Billy Graham and revivalism, Norman Vincent Peale, Spiritual Mobilization and free enterprise, conformism, and other elements in our mass culture. There is "piety along the Potomac," piety in the machine shop, and even piety on the Hit Parade. This brand of religion has spread primarily in the churches. The kind of analysis in this book is absolutely necessary if we are to understand the dangers that face Christianity from within. Dr. Eckardt writes with clarity and authority, and his book is recommended for lay people as well as clergy. It is a Religious Book Club selection.

The Episcopal Church and the Middle East, by C. T. Bridgeman. Morehouse-Gorham Co., 1958. 40 pages. $.85

It is too bad, that this pamphlet, the only new one which deals with Anglican work in this part of the world, was not published in time to be listed with the numerous books prepared in connection with the Joint Commission on Missionary Education's emphasis on the Middle East in 1958-1959. (For other titles, see FINDINGS, February, 1959, and *Churchways*, May–June, 1958, and January–February, 1959.) Since the Middle East will continue to be front-page news on the international scene, one can only hope that this area will be the concern of Church-wide study for years to come and that this book will serve its intended use.

Canon Bridgeman represented the Episcopal Church in Jerusalem for twenty years. Thus he writes not only from firsthand knowledge of the Anglican mission in the vast area from Iran to Morocco and from Turkey to the Sudan, but with a consciousness of what will be of particular interest to American Episcopalians who share in the financial support of this work. He describes briefly the work in each of the jurisdictions of the Synod of the Episcopal Church in the Middle East, as well as recording the part which the American Episcopal Church has played historically in this area. *(R.U.S.)*

Exploring the Planets, by Roy A. Gallant, illustrated by John Polgreen. Doubleday & Company, 1958. 123 pages. $2.95

Here are the known facts and most promising conjectures about the planets of our solar system. The account is written for teenagers and will be helpful to adults who want to keep up with them.

The opening chapter on the history of man's knowledge of the stars is an account of how reluctantly man relinquished his belief in an earth-centered universe. This leads to an account of our present understanding of how the planets—earth included—were formed. The book makes no attempt to consider the theological implications of this process, but it makes clear some of the theories that are often inaccurately quoted and used in argument by our young people. The book answers many of the questions and destroys some of the myths raised by science fiction. Generous color plates and diagrams contribute to the attractiveness of the volume and the satisfaction of the reader. *(Eleanor E. Sandt)*

The American Teenager, by H. H. Remmers and D. H. Radler. The Bobbs-Merrill Company, 1957. 267 pages. $3.75

This is a book from the Purdue Opinion Panel showing what our teenagers believe. In some ways it is about what you would expect: the half-formed ideas of half-grown people who have been influenced by war and prosperity and McCarthyism, who are unsure of themselves, uncertain about civil rights and censorship, and doubtful about the possibility of clean politics. The opinions of these teenagers reflect the prejudices and half-baked ideas of many adults. But there are many other responses that make one proud of their compassion, understanding, and courage. This book could serve as a basis for many discussions in high-school groups.

Two Together: A Handbook for Your Marriage, by Robert C. Dodds. Thomas Y. Crowell Company, 1959. 143 pages. $2.50

There are many good books helping people to understand preparation for marriage and marriage itself. This is another one, written by a young Congregational minister. It is brief and simple, and it has a good bibliography for additional readings about everything from mixed marriages to mixed vegetables.

ITEMS

THE *International Journal of Religious Education* for May will be a special issue devoted to the Christian education of adults. Price: $.50 each for one to five copies. The single subscription price for the *Journal* is $4.00 per year; bundle subscriptions are available at lower rates. Order from Box 238, New York 10, N.Y.

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MISS ESTELLE C. CARVER, a noted authority in the fields of prayer and Bible study, will direct several Schools of Prayer and Personal Religion during the balance of the year. These five-day schools will be held at Lasell House, Whitinsville, Mass. Miss Carver, author of "Newness of Life" (Diocese of Western Massachusetts, $.50), will also lead an Ascensiontide to Whitsuntide prayer retreat. Information on the dates and costs of the retreat and the schools of prayer may be obtained by writing Miss Carver at Lasell House, Whitinsville, Mass.

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Episcopal Church Illustrated is the title of a new magazine published monthly by the Anglican Press of Miami, Fla., in conjunction with Church Illustrated of London. The Rev. Smythe H. Lindsay is editor of the American edition, which draws heavily on the English edition for articles, photographs, and features on the world mission of the Anglican Communion, but also includes articles about the American Episcopal Church. The general appearance of *Episcopal Church Illustrated* is that of an English edition of *Life*. The subscription price is $3.00 per year from Box 33-776, Miami 33, Fla.

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THOSE WHO were interested in "An Ounce of Prevention," Jane Buchanan's article on discipline in the January issue of FINDINGS, will also be interested in a fifteen-page reprint of several articles on this subject in the September, 1958, issue of the National Education Association *Journal*. Single copies 30 cents; in lots of ten or more, 20 cents each, cash with order, from N.E.A., 1201 16th St., N.W., Washington 6, D.C.